

THE LIFE DIVINE

they might reject it. But such a creative motive, necessarily incidental and quite temporary in its incidence, with the earth as its casual field of 'experience, could hardly by itself account for the immense and -enduring phenomenon of this complex universe. It can become an operative part of

- a satisfactory explanation if this world is the field for the working out of a greater creative motive, if it is a manifestation of a divine Truth or a divine Possibility in which under certain conditions an initiating Ignorance must intervene as a necessary factor, and if the arrangement of this universe contains in it a compulsion of the Ignorance to move towards Knowledge, of the imperfect manifestation to grow into perfection, of the frustration to serve :as steps towards a final victory, of the suffering to prepare an emergence of the divine Delight of

Being. In that case the sense of disappointment, frustration, illusion and the vanity of all things would not be valid; for the aspects that seem to justify it would be only the natural circumstances of a difficult evolution: all the stress of struggle and

- effort, success and failure, joy and suffering, the

.mixture of ignorance and knowledge

would be the
'experience needed for the soul, mind,
life and
physical part to grow into the full light of
a spiritual
perfected being. It would reveal itself as
the
process of an evolutionary manifestation;
there
would be no need to bring in the fiat of
an arbitrary
Omnipotence or a cosmic Illusion, a
phantasy of
meaningless **Maya**.